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Christ Order

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Graduate Theological Union

OCT 21 1986

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The Editor

**CORPUS CHRISTI CHURCH,
MAIDEN LANE, STRAND,
LONDON, W.C.2.**

EVERY MONDAY

TRIDENTINE MASS AT 5.45 P.M.

Preceded by

ROSARY & BENEDICTION AT 5.15 P.M.

Cum Permissu Superiorum

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If You Change Your Address :

Please let us know two or three weeks ahead if possible and please send us both new and old addresses. Thank you.

Christian Order is a magazine devoted to Catholic Social Teaching and incisive comment on current affairs in Church and State; at home and abroad; in the political, social and industrial fields. It is published ten times a year.

It is published by Father Paul Crane, S.J., from 65, Belgrave Rd., London S.W.1V, 2BG. This is the sole postal address to which all communications concerning *Christian Order* should be sent.

Christian Order is obtainable only by subscription and from this address. In the case of those desiring more than one copy, these are obtainable at the subscription rate and should be paid for in advance.

The annual subscription to *Christian Order* is £5 in the United Kingdom and Republic of Ireland; \$10.00 in the United States, Canada and Australia; elsewhere according to the approximate sterling rate of exchange, in the currency of the country concerned or any convenient currency.

Air-mail rates as follows :

U.S.A., Canada

India, etc.—£10, \$20

Australia—£12, \$25

New Zealand—£12, \$25

Christian Order

EDITED BY

Paul Crane SJ

VOLUME 27

AUGUST/SEPTEMBER

NO. 8/9

A Letter for You

THE EDITOR

MOST of you will know that I wear two hats. I am not only Editor of *Christian Order*. I am also Director of Claver House. *Christian Order* is in good shape, thanks to your unswerving support and generosity, which have never failed me. For both I am more grateful than I can say.

You will see what Claver House is for—the kind of work it sets out to do—if you turn to the article that follows immediately after this Editorial. I am convinced that its past students are doing the work it set out to do. I know this from letters and reports received from them and from others; also, from the visits I make as frequently as I can to the countries from which my past students come and in which they work. These include about 12 countries of the African Continent, the Islands of Malta, Mauritius and the Seychelles, Pakistan and India, Malaysia and Singapore, Fiji and the South Pacific—with the bulk of Claver House students coming from Africa. A good many of you will have gathered something of what they do from accounts of their work published now and then in *Christian Order*. Their activity, when they get back from Claver House, is at all levels of the social and public life of their countries; the endeavour of each to bring the influence of Christian principles to bear on his or her workaday world; to give a lead, on the basis of Christian principle and their own integrity, to their countrymen. This, I can say, the great majority of past students of Claver House have succeeded

in doing. It has cost them a great deal. There is one near-martyr amongst them. With enormous courage, he died in agony for his Faith. Many have endured great hardship; foregoing a comfortable job and what we call here "a good prospect" for the ideals they have learnt to live by at Claver House. For this I salute them. I think you would do the same.

What I have to tell you now is that, unlike *Christian Order*, Claver House is *not* in good shape. Financially, it is in great danger. You see, it must have a reasonable and steady financial income if it is to survive and continue its work well into the future. I want Claver House to have that *not* — I beg you to understand — because it is, so to say, "my baby"; not that. I want Claver House to go on because, on the basis of what I have learnt during the twenty-six years I have directed its affairs since its foundation, I have become convinced that its work is vital to the developing countries overseas. At Claver House, we believe in *people* rather than *projects*; in Catholic men and women of integrity who will lead their countries forward at all levels of social and public life at and at no matter what cost to themselves.

This is the prospect. It has been always. It is now in jeopardy. It will remain so unless, this Autumn, I can secure the steady financial income necessary to ensure the future of Claver House. I am assured of £20,000 each year. I need £60,000. That is my position and that is why I look to you to help me bridge the gap. Where U.K. readers are concerned, *Covenanted Donations* — preferably to run for seven years — will help me very greatly to bridge it. For this reason I ask readers in the United Kingdom to take out in their kindness a Covenant in favour of Claver House; and, please, if possible, to complete their first payment by November 1st of this year (1986) at the very latest.

Those in the United Kingdom who cannot manage a Covenant and those living outside the U.K., are asked to send a donation as soon as and if they possibly can. Forgive me, but there is an urgency about the present situation which compels me to write in this way. Please make cheques out to "Claver House". Cash, in any currency is entirely acceptable. No donation is too small to be received

with great gratitude. A form of Covenant and a Bankers Order are enclosed with this issue of *Christian Order*. Please be so kind as to fill in both and return to me *with your first contribution* at Claver House, 65 Belgrave Road, London SW1V 2BG, United Kingdom.

Where does *Christian Order* come in to this? Not financially, but very simply and drastically. If Claver House has to close down in July of next year, 1987, because it is bankrupt, *Christian Order* will have to close down with it. The two are, indeed, separate. I wear two hats; but administratively *Christian Order* would collapse, if Claver House went down and had to close for lack of funds. The upheaval would be such that it could not be carried on; tragic, indeed, at a time when its circulation is on the 10,000 mark and its influence steadily growing with its circulation. This is the sadness of it.

I commend Claver House and, with it, *Christian Order* to your unfailing generosity. I am placing this appeal in the keeping of Our Lady of Lourdes. I am offering a Novena of Masses in her honour and for the success of this appeal for Claver House. The Novena begins on August 31st and ends on Our Lady's Birthday on September 8th. I would be so grateful if those of you who can join in this Novena — each in his or her own way — would be so good as to do so.

Forgive me, please, for coming at you in this way. Drowning men clutch at straws. You are my straw. This is once-only. Thank you all more than I can say.

Yours very sincerely in Christ,
Paul Crane, S.J.

P.S.

What a Covenant Means

is that if, for example, you take out a covenant of £10 for seven years in favour of Claver House, the House will receive not only that from you, but will claim from the Inland Revenue a refund of the tax which would be due to them. This means that, by covenanting with Claver House for £10, you would be giving it each year for 7 years a total of approximately £13.50—your contribution of £10 plus a refund from the Inland Revenue of approximately £3.50.

Claver House

Scope and Purpose

PAUL CRANE, S.J.

Claver House is a private residential college, opened on November 1st, 1960, with the object of training young overseas laymen, mainly from Africa, to play an effective part in public life. So far as Claver House is concerned, an effective role is that which enables the participant to influence events in favour of human dignity and human rights on a basis of Christian principle. The over-all objective is a social structure that favours both.

The idea behind Claver House is that a social structure of this sort can be brought into being only by well-trained and dedicated Christian laymen who provide principled leadership at all levels of a country's public life.

The Training at Claver House is designed to provide leaders of this sort. For this to be done effectively three things are required.

- i. *Motivation*: Dedicated action requires a motive for dedication. For the Christian, this can be provided only by the power of the Christian ideal, presented in its relationship to the needs of the developing countries. This is done at Claver House.
- ii. *Knowledge*: Without dedication, knowledge is not used for the service of others. Without knowledge, dedication leads to wasteful and ineffective do-gooding. Dedication encased in the right kind of knowledge—of morals, economics and politics—enables a man to understand and judge what goes on around him. This is a condition of effective action. It is the kind of knowledge we give to students at Claver House.
- iii. *Know-How*: For the dedicated leader knowledge is something he must apply personally and positively in support of human dignity and human rights. There-

fore, he must want not merely to apply it, but possess the know-how to do things—in the fields, for example, of community development, local finance, industry and so on. It is the know-how enabling a man to do this that we teach at Claver House.

The Course at Claver House lasts nine months—from the first week of October until the first week of July. The number of students on each course is approximately 25-30. Courses are always booked out well in advance. Applications for October must be in by the preceding January/February. There is no intention of increasing the number of students beyond 30 because of the emphasis laid on quality rather than quantity at Claver House and its belief in close and easy relationships between staff and students as essential to effective leadership-training.

Enrolment at Claver House is not confined to Catholics, but Claver House is ecumenical mainly in its effects. Great emphasis is laid in its teaching on the duty of its students to uphold the dignity and rights of every man, irrespective of race, colour and creed.

Qualifications required by Claver House are in terms of character rather than brains. This is on the fair assumption that a clever man is not necessarily a good one and that, perhaps, the greatest need at the moment in most countries is for men of intelligence, integrity and drive at the grass-roots and middle range of social life. Consequently, it is required mainly of candidates who wish to come to Claver House that they should have the spark of leadership within them. It is the business of Claver House to set it alight. Obviously it is essential that candidates should be able to follow lectures easily in English. Those who sponsor candidates for Claver House are asked to take careful note of these two qualities. They are reminded also that they and not the candidate (except by special arrangement to the contrary or where the candidate comes in a private capacity) are responsible for the sum of £150, at the minimum, which must be provided to cover out-of-pocket expenses, and for the cost of his passage to and from the U.K.

Ponsiano Kafuuma, the subject of this sad but glorious story, was a student on the 1963-64 course at Claver House. He was impressive, then, in all he did. He was killed most brutally by Obote's soldiery at Masaka in Uganda between September 16th and 22nd, 1982. I received news of his killing in a letter dated November 2nd, 1982. I have refrained from publishing it for four years in order to safeguard his family and friends. I do so now with pride and thanksgiving, which, I am sure, the reader will share with me.

Now It Can Be Told

REV. FR. JOHN VAN, W.F.

— A testimony to my friend **PONSIANO KAFUUMA**, who followed his Divine Master and who was convinced that the truth would set him free and that the upright shall see his face.

A FEW days before his arrest on September 14th, 1982, Ponsiano Kafuuma came to see me in our Parish of Kalungu. He was his usual self, cheerful and determined. Speaking about the corruption and demoralisation widespread in the country, he told me that he was not just going to sit back and look on. I tried to persuade him to be prudent and careful but he reminded me of old Eleazar in the second book of the Machabees, and he said, "Father look at my grey hair. How many years do I have left to live? I am not going to bring shame and disgrace on my old age. I know the path I have tried to walk all my life and with God's help I shall not leave it in this time of crisis. I love the truth and I love my country. I am ready for any eventuality". The glow in his eyes underlined the words he spoke.

Arrest of Ponsiano Kafuuma

On September 14th, he was arrested at his home. Two employees of the Co-operative Union arrived at his house

on a motor-bike and found him inside. They were followed by a Peugeot saloon car, UVX 117, with three men dressed in civilian clothes. They were armed with pistols. They took him and stole some of his belongings: typewriter, sewing machine, bedsheets, clothes, cups and also 60,000 Shs. The charge: collaborating with the guerrilla fighters and sending them food and other commodities. The real reason was probably quite different. Being a member of the management committee of the Masaka Co-operative Union, he had strongly objected to the appointment of some people, Mwanja and Kasumba, who did not have the required skills or training for the job. On the days preceding the arrest of Ponsiano Kafuuma several people who held very important positions in the Co-operative Union had been taken away and all their belongings had been confiscated. The General Manager was able to escape but all the others were taken to prison. Whatever the real reason, Kafuuma was taken to the army prison at Masaka and later on put on public display as a guerrilla at Nyendo, a suburb of Masaka. This happened on Thursday, 16th September. The man who had to testify that Kafuuma was a genuine guerrilla fighter was presented as a guerrilla fighter, who had surrendered himself to the government troops. However, people recognised him as a member of the secret police at Masaka. Kafuuma was given no chance to defend himself. He tried to get hold of the microphone but it was taken away from him. After that incident, Kafuuma was not seen again.

Rumour of his Death

A few days later on September 22nd, it was rumoured that he had died. I learned later that on that Wednesday morning some "soldiers" in civilian dress had hired a taxi and gone to Kafuuma's house via Kaddugala. They were armed. They stole all the objects of value they could lay their hands on and put them in the car. After that, they announced that Kafuuma had died of fever in a prison cell in the barracks, and that the corpse had been transferred to the mortuary at Masaka hospital. They added, moreover, that he had not been shot. As for the stealing, they said that they were authorised to take his belongings be-

cause Kafuuma was a guerrilla. I heard this for the first time on Wednesday night. I was very upset, hoping against my better judgement that it was untrue. For the past week I had been trying to see the UPC chairman for our constituency, a certain Peter Semambo, because the Parish had been searched by a group of 80 soldiers on the morning of Wednesday the 15th September from 3 am until 7.30 am. They had given no convincing reason for this search, except that they were looking for guerrillas, guns and ammunition. So I wanted to inform Semambo about this house search, and that evening a parishioner had informed me that he had been seen at Kalungu. I sent for him and he was polite enough to come and see me at the parish. I explained to him what had happened at the parish, but he only apologised and said that he had been absent for over a week and had not heard of all these troubles. I then told him that I was ready to forgive and forget the incident, even though the soldiers had stolen more than 30,000 Shs during the search. I asked him to do me one favour: to make it possible for me to see Ponsiano Kafuuma who was reported to have died at the barracks. He was a bit annoyed at my request, but in the end he promised to introduce me to the D.C. of Masaka the next morning, Thursday, 23rd September. So, early in the morning we left for Masaka. There were three of us: Peter Ssemambo, Expedito Katongole my driver, and myself. We went straight to the private home of the D.C., Isaac Muwanga, but he had left for Kampala. So we went down town to the offices of the D.C., where I was introduced to the assistant D.C., a lady called Tuheise Fanklino and I explained my business to her: the house search and the rumour concerning Kafuuma's death. To the first she answered that she was terribly sorry for all the inconvenience, but that the government was forced to search because there had been very strong allegations that some parishes were hiding guerrillas and providing them with food and that there were also priests directly active in the guerrilla fight. To my question "Who for example"? I did not receive an answer. To the second point she replied that the talk about Kafuuma's death was just rumour. Since she stated that they were only rumours, I felt able to ask her if it would be possible for me to see

Kafuuma in order that I could publicly deny the rumour. After all, by doing so, we would remove suspicion from the Government because the rumours had it that Kafuuma had been killed in the prison of the army barracks. This caused some embarrassment on her side, and she said that she had no authority to take me to the prison. All she could do was to telephone to the Lieutenant, Odul, and explain the case to him. So I asked her to make a call and she got this Lieutenant on the line and he agreed to see me.

I go to the Lieutenant

Lieutenant Odul, nicknamed 'Twicey' because he is second in command, is quartered at the former Technical School Masaka, on the top of a high hill overlooking Masaka town. So off we went to the barracks. At the entrance there was a tough roadblock and a car passed us with two people inside. They stopped their car and glared at me. Wondering who they were after, I stared back at them, and after a longish exchange of angry looks, they left me without saying anything. They gave me a presentiment of difficulty ahead. It took some time to find Lieutenant Odul. He had his office on the third floor of the school building. I left the car with Katongole inside at the parking lot. He took to his rosary, praying for a successful outcome.

The Lieutenant Receives Me

The Lieutenant received me very correctly and seated me in a bare room with a desk and chair. He looked at me from behind his desk and asked what my complaints were all about. So, I explained about the house search at Kalungu, the money stolen etc. and then I went on to tell him of the rumour that Kafuuma had died in prison. He had been in Kampala, was his explanation and so he did not know what had happened to Kafuuma during his absence. All he knew was that this *muzeeyi* (old man) had been arrested in connection with the search for guerrilla fighters. I asked whether he could give me permission to see him. At that he looked away and told me to go and wait outside the room. I went outside and waited for a long time. He finally came out of his office and was surprised to find me still waiting outside his door. After some hesitation he took

me in again and sat down. When I was standing outside I had heard the phone ring at least once. Now he was silent for a while, looking at some papers on his desk and then he said: "Well Father, most likely you don't know our prisons. You see, when people are locked up in there they can easily get a shock and this Kafuuma was an old man. So it must have been hard on him. I have learned that he died a natural death last Monday".

I am Dumbfounded

I was dumbfounded and he must have noticed that I couldn't and would not believe that Ponsiano had died a natural death. He had been to prison more than once. During the time of Amin, in 1973, he had almost been beaten to death and was going to be executed by a firing squad at Kalungu Headquarters, but he was miraculously saved from that ordeal, after having been allowed by Maria Mungu to say a last word to the people. His "last words" made such an impression on the soldiers that they lowered their guns. I refused to accept that this time Kafuuma died of shock in his prison cell. Finally, I gathered my thoughts and said to him "Lieutenant, if Kafuuma really died a natural death, then no-one is to be blamed harshly, so please give me permission to see his corpse". He looked away and did not answer and I went on with my argument, saying: "Look, Sir, during the time of Amin, many people were taken to prison and disappeared completely from the scene. Until now, nobody knows where and how they died or where they were buried, if they were buried at all. Is this regime going to do the same?" Somewhere the Lieutenant must have had a soft spot in his heart, because he did not become angry with me. He just sat there looking away. So I continued and asked him "If you were to die in service as a soldier, and your parents were told about your death wouldn't they do their utmost to find your body"? To this he replied: "They would certainly do the impossible to find me, and they would not believe I was really dead until they had seen my body". "Please Sir, would you take me to see Kafuuma's body"? Then he looked at me and said "I actually have just given orders to have my soldiers bury him at the public cemetery". Then

I pleaded with him to let me accompany him and give Ponsiano a Christian burial. He said that this was beyond his authority. "But Lieutenant, who has this authority? Please take me to the one who has this authority". He then made up his mind and said: "Listen, I shall take you to the Commander of the army barracks, but don't make any reference to our conversation here in this room. Just start anew with your complaints and your request". We went out and he preceded me in his car, taking me to the barracks at Kasijagirwa. There he left me outside the gate and went into the office of the Commander. He, too, had two stars on his epaulettes, so that although he looked like the Commander, he may only have been a Lieutenant but first in command. I have heard people say that his name is Ssali. After a while a soldier came over to my car and told me to come in, leaving the car behind.

Interrogation and Permission to Take the Body

The Commander addressed me immediately with a question "Do you know Mr. Muyanja"? "Yes, I know him. He is a younger brother of Kafuuma". "What do you know about him"? "Sir, that is all I know about him". "Don't you know that we captured him last Saturday and took him to Kampala"? "I have heard people speaking about that". "So, what do you want"? "I would like to know whether Kafuuma is really dead, as the rumours say, or not. And if he is dead I would like to take his corpse for burial" "What is your relationship with this Kafuuma". "Sir, he is a good friend of mine and we have worked together frequently in the past". "You call him a good man dont you?" "Yes Sir, a very good man". "Well, let me tell you you don't know Africans? He is a bad man, a criminal. His young brother Muyanja took him to the guerrilla camp and he was organising the food supply for them. So, you see he is a fake, he is a rascal". "But Sir, he was an old, crippled man, how would he be able to do all that. I never knew him absent from his home". "He himself has confessed that he kept the supply line going . . . You see, he has been fooling you". At that I got discouraged and told him: "Sir, even if we admit that he is a criminal, there are other criminals, such as Nassur who has killed so many

people during the Amin regime, whom you keep in prison but you feed them, you allow some people to visit them. Why cannot you do the same in the case of Kafuuma"? At that he looked sternly at me and said: "Listen you priest, I want you to know and remember that Kafuuma died a natural death last Monday. And if you want his corpse you can go to the mortuary at Mulago hospital and collect it from there". I swallowed once, but was able to thank him and the Lieutenant for letting me have the body of the deceased Kafuuma, although I could not believe that I would really find it in the mortuary at Masaka hospital. Anyway, I asked him for two soldiers to accompany me. He waved to a soldier and told him to go with me to the mortuary. Before letting me go he insisted once more. "So priest, remember that this Kafuuma died a natural death". To which I replied: "I will remember that until the end of my life". Then I went off, following the two soldiers on a motor bike. They took me to a path leading down to the mortuary, and told me to go down by myself, but I reminded them that the captain had ordered them to accompany me to the mortuary itself. So they went down with me. Then they started shouting to the people around to bring the key. Actually, the mortuary wasn't locked and as soon as I entered they took to their heels.

Until that moment I still had my doubts whether the corpse of Kafuuma would really be there. There was only one corpse in the room, lying on a cement table used for post mortems, covered with an army blanket. I lifted the blanket and could barely recognise the disfigured face; on looking closer I really had to admit that it was Kafuuma. What a sight! His head was so swollen, so mutilated. I could still hear those awful words of the commander ringing in my ears, "Priest remember all the time, Kafuuma died a natural death". It now had sadistic overtones because it was obvious that Ponsiano Kafuuma had been cruelly tortured and murdered. Katongole went to buy some bark cloth to wrap the body in. With the help of some of the hospital staff we arranged the corpse and put it in the back of our pick-up and left for Villa Maria. We stopped en route at Katigondo Major Seminary to inform the priests and especially Father Duprez, for Kafuuma had been his

staunch collaborator in the Pioneer movement, accompanying him round all the parishes in the Masaka diocese to promote this society. At Villa Maria I asked the Doctor (Cyril Seesink) to perform a post mortem. He agreed, and found several things. Kafuuma's back had been burned, either with boiling water or a red hot object. Several ribs had been broken, and some of them must have punctured his lungs. His skull had been battered with a blunt object and his left eye was badly damaged while the right eye was hanging out. His rosary was still around his neck and he was dressed in a torn vest and an old pair of trousers, completely unbuttoned . . . This was the so-called "natural death".

Martyr for the Truth

Arrangements were made to bury him as soon as possible in the graveyard next to the parish church. At 2 p.m. we said a funeral Mass and the large parish church was completely filled. The Bishop himself came for the burial and we placed the remains of Ponsiano Kafuuma next to the tomb of his grandfather, Yakobo Namutale. Kafuuma was 58 years of age and he left behind a widow and ten children, three sons and seven daughters. Only two or three of them came to his burial because some were in hiding. After his arrest, the soldiers had been twice to his home to steal all that was removable from his house, so the family no longer felt safe there. It was a very sad funeral indeed but all people are convinced that he died a martyr for the truth. He was a man with backbone, a man who could say with St. Paul: "It is only on account of the Good News that I am experiencing fresh hardships here, now. But I have not lost confidence, because I know who it is that I have put my trust in, and I have no doubt at all that he is able to take care of all that I have entrusted to him until that day. (II Tim. 1, 12.)

One Remaining Question

There remains one big question to which I can find no satisfactory answer. Why did the army release the body of a man they had killed so savagely? And when did they take this corpse to the mortuary of the public hospital of

Mulago at Masaka? I asked the watchman at the mortuary and he told me that the soldiers brought three corpses in on Monday 20th September, two dead soldiers and one guerilla. The remains of the two soldiers were soon collected but that of Kafuuma was left. Dr. Lule who is in charge of the post mortems and visits the mortuary daily, says that he never saw the body of Kafuuma. Was this because he was afraid to check those bodies brought in by the army? It may be that the soldiers had brought the body to the mortuary in the hope of obtaining ransom money from the relatives who would come to claim the remains. In fact, one of Kafuuma's daughters had been there on that Thursday morning and had been directed to the police to make arrangements for the release of the body. It has happened so often in this country that people have had to pay huge sums of money to ransom dead relatives or friends from the police or army. Moreover, having paid the money, there is no guarantee that they will receive the corpse. Had not Lieutenant Odul told me that he had received orders to bury Kafuuma with his soldiers? Or did they quickly transport the body to the mortuary while I was still pleading for it in the office of the Lieutenant . . .? The important thing is that we did get the remains of Kafuuma and his case gives clear evidence of the torture and cruelty practised in the army prison cells.

I Have Kept the Truth

Two days before his arrest, Ponsiano Kafuuma quoted Eleazar of the Old Testament, but he could also have quoted the words of St. Paul: "As for me, the hour has come for me to be sacrificed. The time is here for me to leave this life. I have done my best in the race, I have run the full distance, I have kept the faith and now the prize of victory is waiting for me, the crown of righteousness which the Lord, the righteous judge, will give me on that day. And not only to me, but to all those who wait with love for him to appear. (II Tim. 4, 6-8.)

This letter is published with the permission of its writer. It sums up the views of many Catholics in this country today. It is to be hoped that very many others will follow suit.

A Layman's Letter

Wooth Manor,
Bridport,
Dorset, DT6 5LE.
February 26, 1986

The Secretary,
The Bishops' Conference,
33 Eccleston Square,
London, SW1V 1PD.

Sir

I am writing in response to the Bishops' request for the views of the laity in preparation for the Rome Synod of 1987.

1. **The Facts.** A dramatic decline since Vatican II of the membership, authority and influence of the Catholic Church is indicated by the official statistics. They show a steep falling off of attendances at Mass and confession and of baptisms, vocations, ordinations and conversions. As things are going there will be an acute shortage of priests in a foreseeable future. Most striking is the great increase in the number of lapsed Catholics, especially those educated at Catholic Public Schools, few of whom retain their faith after reaching university. Among my own Catholic friends in the upper and upper middle classes most of the children brought up in the Catholic faith had lost it by the time they left school.

2. **The Causes.** Pope Paul VI once declared that the greatest enemies of the Catholic Church were Modernism and Protestantism and that they were at her gates. He might have added Ecumenism, as that word is understood today. These, in my opinion, are three influences mainly respon-

sible for what the same Pontiff described as the "self-demolition" of the Catholic Church.

3. **Ecumenism.** The chief objective of the ecumenist movement in this country is union between the Catholic and Anglican Churches, especially the Church of England. To achieve this the ecumenists have been prepared to sacrifice much that is precious to Catholics. As happened at the time of the Reformation, this has alienated many of the faithful. The goal is inter-communion and if ever this is reached it can be predicted that the Catholic Churches will be as empty as the Anglican.

4. **The Mass.** The Protestantism of the Mass, by playing down the sacrificial element and promoting the memorial service, has undermined faith in the mystery of the Holy Eucharist, and destroyed the awe and reverence with which it was formerly surrounded. The Blessed Sacrament has been demoted and respect for it deliberately eroded, for example by discouraging people from kneeling at Communion and allowing them to take it in the hand. The beautiful preparatory and offertory prayers have been removed or replaced by a few banal sentences; and time thus saved is filled by interminable readings from the scriptures in an inferior translation, and sermons, sometimes not on the gospel but on current affairs. Instead of the Gregorian chant, composed to celebrate the presence of God on the altar (now a Communion table), we have tuneful hymns, some of Protestant origin, or folksy "songs of praise" accompanied by pop groups in the atmosphere of a youth club concert.

It has been said that as people pray so they will believe. The new Mass is not conducive to prayer. The greater participation of the congregation is of constant distraction, and the result is more like a community meeting than a gathering of worshippers. This may bring people together, but it does not bring them nearer to God. Since they pray less they will believe less.

5. **Other Services.** After the Mass the Service of Benediction, at which the real presence of Christ in the Blessed

Sacrament was adored by the faithful, used to be the most prized by Catholics. In pursuance of the policy of appeasing the opposition — that is to say Protestants who reject the doctrine of Transubstantiation — the holding of this service has been discouraged, if not actually forbidden. To make it more difficult for priests to hold it, evening Mass was introduced on Sundays at the time when it was usual to hold the Benediction Service. This is a good example of the underhand way in which reforms have been imposed that were likely at first to be unpopular. By the same token the traditional procession of Corpus Christi, when the Blessed Sacrament was carried through the streets, has been stopped on the grounds that it gave offence to the “separated brethren”.

6. **Veneration of Our Lady.** This has been discouraged for the same reason. Children are no longer taught to say the Rosary at school, and if they learn it, it is from their parents, not from the Church. At the same time devotions especially associated with the Blessed Virgin, such as the “Month of Mary” and Feast of the Assumption, are given a low profile by the Church, and in consequence no longer attract congregations.

7. **Priests.** The sacramental role of the priest as the re-enactor of the Sacrifice of Christ on calvary has been cut down; he is now merely the “President of the Assembly of the people of God”— a sort of committee chairman. This has led many priests to believe that, instead of being a race apart, they are just as other people and should behave like them, wearing ordinary clothes and being “hail fellow well met” with all. This is the way to lose the respect of their parishioners.

The same goes for nuns, many of whom now look like district nurses and do not behave very differently.

8. **Tridentine Mass.** Although the Pope has made it clear, through his indults, that he approves of the old Mass and would like to see it retained, the Hierarchy have set their minds against it and put every obstacle in the way of

its revival. This is only one example of their ignoring the Pontiff's wishes. Another was their failure to comply with the Vatican's request that a questionnaire on the matter be put to the laity. Generally speaking it cannot be said that loyalty to Rome has been conspicuous among our Bishops.

9. **Catholic Education.** In Catholic schools there is no longer any religious instruction as it was given in the past. The catechism has been abolished and is replaced by various "syllabuses" in which clear cut doctrine is avoided and a liberal, almost humanist approach adopted. As a result children arrive at Confirmation with little knowledge of the Church's traditional teaching and even ignorant of such fundamental tenets of faith as are contained in the Creed and the Ten Commandments. As for prayer, the "Our Father" and the "Hail Mary" are about as much as they can manage. The teachers themselves are confused as to what they should teach and follow their own inclinations.

10. **Moral Teaching.** With the honourable exception of the Cardinal Archbishop of Westminster, for many years there has been a deafening silence from the Hierarchy on all moral issues, whether it be abortion, experiments with "embryos", permissiveness and sexual promiscuity, divorce, homosexuality, the defence of the family, or crime. It has been left to a laywoman, Mrs. Victoria Gillick, to wage a single-handed campaign against the ruling that doctors may prescribe contraception or abortion for under-age girls without the knowledge or consent of their parents. No support has been given her by the Catholic Church.

11. **Collegiality.** As a result partly of the substitution of the vernacular for Latin in the Liturgy, and partly of the principle of collegiality which has encouraged Hierarchies to become independent of the *Magisterium*, the once Holy Roman Catholic and Apostolic Church has become less a universal church acknowledging one supreme and infallible authority and more a collection of national Catholic Churches each going its own way. As a consequence it has lost both influence and authority in the world today.

12. **Conclusion.** The changes in the Catholic Church's teaching and practice since Vatican II — most of them not intended or authorised by the Council — have driven many people out of it and have not attracted any newcomers. The abortive attempt to achieve union with other Christian Churches, notably the Anglican, has been accompanied by the watering down of doctrine to accommodate Protestant sentiment, and the discouragement if not elimination of traditional Catholic customs and attitudes which previously constituted the chief attraction of Catholicism, especially for English intellectuals. As a result, conversions of non-Catholics, which in England and Wales before Vatican II reached 15,000 in one year, have dropped dramatically. Conversions, indeed, are officially frowned on as "divisive". This reflects the view of Catholic "progressives" and ecumenists that one religion is as good as another, whether it be Catholic, Protestant, Moslem, or whatever.

If that were true, one could well ask why should anybody want to become, or remain, a Catholic? When a Church loses faith in itself as at least the best, if not the only, means for the salvation of souls, people will lose faith in it, and that is what is happening to the Catholic Church today.

I am, Sir, your obedient servant
George Martelli.

THE BASIC TRUTH

When Christ Our Lord
Is no longer accepted
A new society
Is created
A new religion,
Not a Church.
It becomes a sort
Of do goody state
A servile state.
Paradoxically built
On liberation theology.

— *Fr Joseph Brown*

What follows is an expansion of an Address given by Father Paul Crane, S.J., on the occasion of the Annual General Meeting of the Latin Mass Society on June 14th of this year, 1986.

CURRENT COMMENT

Secularism and Supernatural

THE EDITOR

A Silly Example

SUPPOSE for a moment that you walked out of your house one morning, as you always did, to catch a bus to work at nine o'clock in the morning. Stepping out on to the pavement, you were brought to a sudden halt in a state of semi-shock at the sight that met your eyes — a citizen of London coming towards you cheerfully enough, in no state of alarm or hurry, not on his feet, but on his hands; his trousered legs poised gracefully in the air as he tripped along past you with a cheerful “Good Morning” on his lips, coming up, so to say, from below. Your initial shock would come close to trauma if you saw not a few, but everyone moving along in the same fashion. Semi-stunned, let us suppose, in a daze, you cross the road and join your usual bus queue, all of them standing now quite casually on their hands, as if they had done it all their lives; with yourself still on your feet, very much the odd-man-out. And, of course, the usual remarks would come *sotto voce* from the queue — “funny chap, that; he’s on his feet”; “don’t stare at the gentleman, Johnnie; he looks funny, I know, but he don’t mean no ‘arm”. And so on. And then the bus comes, driven nicely alone by the driver with his feet, with the passengers seated comfortably in their seats, each one perched nicely on the nape of his neck, with his legs balanced beautifully in the air and the conductor coming round on his hands to collect fares and issue tickets from between his toes. By this time

you would be in a state of near-panic. Still walking, somewhat shakily; stared at now for so doing, you get down from your bus in the centre of town to find not a soul on his feet. The same everywhere, the scene repeats itself in your office, the snack-bar round the corner where you lunch off a sandwich and coffee. No change on the way home. And the scene repeats itself day after day to your increasing discomfort. There comes a time, at last, when the pressure proves too much for you. You can resist it no longer. The desire to be like everyone else reaches the point where it is overpowering. Next morning you leave your house on your hands. The staring goes. You are one of the rest of them. You are happy now because no longer different. Your individuality has gone; you are no longer yourself, but part of the crowd which has enveloped you. With this you are content.

A Sinister Sentence

As I write these lines in outline of a somewhat silly example, a sinister sentence, with not one atom of silliness to it, comes to my mind. It is from Karl Marx or, possibly, Engels. It does not matter which. Both held the same opinion in this regard. So do their successors in the Soviet Union today. Here is the sentence: "Man of and by himself is of no value. He is of value only as part of the collective"; as part, that is, of the crowd. In himself, according to Communist doctrine, the individual is of no value. Value can be placed on him only in terms of his identity with and willingness to render unquestioning service to the Communist collective or crowd.

In juxtaposition to this outrageously insulting Communist dictum, take another that is Christian and that comes from the lips of the great Pope Pius XII, addressing over the radio the participants of a Katholikentag gathered together in Vienna in 1949. I have quoted from it before. I willingly quote from it again, because it is for us for all time, if we wish to retain sanity in what passes today for a civilized world and a Catholic Church in process of what is called renewal. This is what that great Pope said: "In God alone is man free. If he loses sight of God, he delivers himself into the hands of totalitarian regimes". In other words, the

individual human being, of immense value in himself, whatever he is, says or does, can retain that value and the dignity that goes with it, only to the extent that his eyes and those of the society of which he forms a part are fixed firmly on God and their lives set firm under His law. The alternative that comes when God is lost sight of is the envelopment — eventually to suffocation point — of the individual by the dazed and directionless animality of the kind of mob into which any society that loses sight of God inevitably converts itself. In the football crowds on this country today that directionless animality is only too obvious. Recently in Monterey, where the English team at the time of writing is playing its first rounds in the World Cup, I read that the police and local citizens were awaiting the onset of the English fans, not players, with considerable trepidation. These were described, accurately enough I would say, as "*Los Animales Ingleses*", the English animals. A far cry from "the English gentleman" of yesteryear.

Personhood versus Social Animality

Back, now, from my initial silly example, drawn from the physical or bodily sphere, to that which is moral or human. It is quite true that man needs society, social animal that he is, possessed thereby with powers of understanding and will that flow from his non-material soul, the direct creation of God to himself; in other words, a person. Enabled thereby; in fact, not merely enabled, but *meant* to guide and direct himself and, thereby, society under God; in the light, that is, of those values that are his, not only as a human being, but, above all, as the baptized Christian that he must be, if the Society that is his is to serve God as it should. In society, but not of it because in acknowledgement of the transcendental and the values that flow from that acknowledgement. Thereby its moral base. That is the only social stance appropriate to a Christian citizen at this or any time. It is his task to maintain this stance; to stand for God and His Law; thereby to give guidance to society, to keep it on course. Once this is lost, society is lost, reduced to no more than a collection of social animals. Devoid of moral imperative because bereft of personhood, which has been pressurized to the point of absorption

within the social animality of the crowd. By definition, this is aimless as a herd of animals is aimless, propelled by little more than the collective (or herd) instinct to which each conforms.

The balance between personhood and social animality is a delicate one. It can only be maintained if a significant number of the persons who make up a human society and are not trapped into the social animality of the crowd, keep their eyes fixed firmly on God and set their lives within His Law. Once these cease to do so because they have succumbed to a greater or lesser extent to the persistent pressure and, indeed, enticement, of a prevailing social animality; once this occurs, then social animality — by definition apart from God and, therefore, without direction — is in charge of what can only be described somewhat harshly as a directionless herd. Each member of that herd without any real desire to be his personal self; content simply to be one of the crowd, an easy-rider like the rest, a conformist content to take his cue from the drift of the crowd; one for whom God, in fact, is dead.

No Salvation for Secularism within Itself

I do not think I exaggerate here. The drift is plain. So is the need for rescue that converts the herd back, once again, into a true society; one, that is, whose members — or a significant number of them — take their values not from the instinctive animality of the herd, but from outside it; that is, from God. In other words, rescue from the secularist materialism in which so many are sunk today can only be in the form of a recall to that which transcends it; to none other than the transcendent God himself. There is no future for a secularist society that seeks salvation within itself. The end of that road can only be frustration, disintegration and death. Society has its future only in Him who transcends it; in Him alone and in no other. The recall from the secularist materialism of the present can only be to God; which means that only the Catholic Church can make it, for the Catholic Church alone owes its very being to the transcendental. It is by definition not of this earth, not of nature, but of more than nature, in essence supernatural, of God, not of man; which means that it

alone can recall men to God through itself. Divine in essence; a communion of Christians in Christ because endowed with New Life, rather than a community somewhat vaguely described as the People of God, who, to be named as such, need not necessarily carry that endowment, as was the case with the Jews. So endowed, the Catholic Church is alone capable, by reason of its supernatural essence of giving God to men and recalling men back to God. It is the *Lumen Gentium*, the light of the world; and that light is supernatural. If not, no more than a mirage.

Church Infected by Secularism

Why, then, is the Church not doing this? Because, I am afraid, it is itself infected by the disease it alone can cure. The secularist — and, therefore, directionless — world is too much with it; not in its essential self, but in too many of its representatives, clergy and religious particularly, both high and low. These have yielded to the crowd, been enticed by the prevailing secularism to the point where they are not merely *in* the world, where they must be, but *of* it. In the lives of too many of them the supernatural has been dimmed to the point of near extinction. Their endeavour, then, has been and is, I fear, to please men rather than God; to accommodate the Church to the prevailing trend — secularist and of the crowd — rather than stand against it. In the process, to suit doctrine to the prevailing mood, as neo-Modernists would have them do; to broaden its scope, which means watering it down in the interests of what I can only call a bogus ecumenism; widening its embrace to include all men of good-will, irrespective of their belief, provided they are what the secular ecumenism of the World Council of Churches would define as radical in their social beliefs and outgoing in what passes as love for others; humanitarians, in other words, bound together by mutual do-gooding. This is not *caritas*, the love of God above all things and of others for His sake, as the Church so rightly understands it. Its effect is to dim rather than hold aloft the supernatural as the only hope for mankind. Mother Teresa, if you like, as contrasted with Jeremy Bentham; a difference way beyond that, which marks the boundary between chalk and cheese. Jeremy Bentham, were he

around today, would make it his business to tidy up the crowd, restructuring it in good humanitarian fashion, without ever getting at the core of its trouble, which is found in its self-deprivation of God. Mother Teresa, by contrast, would draw the crowd out of its secularist self to God. There is no other way. Tragically enough, the Church has not taken it in any convincing fashion. Pope John Paul II stands alone in his gallant and global attempt to recall the world in general and Catholics in particular to any *real* belief — as distinct from that which is merely academic or *notional* — in the supernatural.

Restructuring versus Interim Renovation

By and large, I think it not incorrect to remark that clergy and religious high and low—always remembering noble and often unsung exceptions—have failed him. They have done so because they have been tinged with the secular to the point where their eyes are on this world rather than the next. What they do not see, are seemingly unable to grasp, is the paradox that only those are capable of holding secular society on its course whose eyes are fixed on the non-secular, i.e. the transcendental. The same applies to the Catholic Church: it will proceed peacefully on earth to the extent that the eyes of its members — and particularly of those who lead them — are fixed on the stars. This is where the progressive restructuralist within the Church fails: his gaze is perpetually earthwards in the direction of earth-bound man whom he would place rather than God at the centre of his man-made (post-conciliar and new, as he calls it) Church. His remedy, then, for the contemporary confusion, the seeming purposelessness and bewilderment within the Church is restructuring rather than renovation, exterior reshaping rather than a change of heart within. This is futility that can only end, as it is ending, in the cumulative frustration which progressive, secularized change, left to itself, inevitably brings about.

Failure of Clergy and Religious

At this point, let me make myself very clear, even at the cost of repeating what I have already indicated. My

reference here is not to the laity; but, for the most part, to clergy and religious. The rumblings of a good many of the academicians amongst these latter were audible well before the Council. Inevitably, these had an expanding number of followers lower down the clerical and religious scale. Covert dissent — not yet in the headlines — was certainly about in the middle years of the reign of Pope Pius XII. He knew of its existence. *Humani Generis*, published in the Autumn of 1950, bears witness to this. What the Pope did not know was whom he could trust. That is why he kept so tight a hold on the authority which, for the sake of the Church he loved, he was forced to concentrate increasingly in himself. He could do nothing else. The rot was seeping into the Vatican Curia itself. Even so, Pope Pius must have known as he presided so splendidly over the splendid pre-eminence of the Church at the height of its influence, holding up in his wonderful and saintly person the Supernatural before the world, that the crisis would come; that one faltering move to accommodate the Church to the prevailing secularist mood — a very different thing from taking count of it — would open the flood-gates. The dam would go; and this because too many priests and religious were already in process of so accommodating themselves. And not only priests. Too many bishops — particularly in Europe and North America — confronted by the rising, secularist tide, with its lacing of neo-Modernism, had no notion of how to deal with it, even assuming that they were capable of recognising it for what it was. I very much doubt whether this was the case. I would go further and say that the few who knew were happy enough that the Church should ease herself into the secularist tide, swim with it and thereby, as they thought, influence it. In the event, the Church has been eased into the secularist tide; but, far from influencing it, she has nearly been drowned in the process; reduced to the decadence, so aptly described by Cardinal Ratzinger in his *Report*. The brutal fact is that the Church, in the persons of too many of her clerical and religious representatives, high and low, was in no fit state to open herself to the world in the only significant way she could and should; i.e. by revealing to men the beauty of her supernatural essence. This she could not do because too many of her

representatives were themselves desupernaturalized. Under these tragic circumstances, all these could show a secularized world was not the beauty of the face of Christ, but the dowdiness of their own down-at-heel semi-secularism, which was of no use whatsoever to an already secularized world; in fact, no more than a confirmation to that world that it was already making progress with its secularism, which was beginning plainly to enfold the Catholic Church. In fact, what came with the post-conciliar "renewal" in the so-called "spirit of Vatican II" was not the New Pentecost, devoutly hoped for by Pope John XXIII, but the disreputable beginnings of that semi-secularized, man made, would-be with-it Church, which was the last thing for which he wished. The old Pope, in his simplicity threw open the windows so that the light of Christ would stream out on a storm-tossed, darkening world. What happened was the reverse of what Pope John hoped for. The storm — the gale of the world — swept through the opened windows, infecting still further an already infected Church, darkening still further the face of Christ, unable, in consequence, to shine as it should before men. Pope John's optimism was unwarranted; his hope of a New Pentecost unjustified, given the secularist circumstances of the Church, the rumblings that were there within it on the eve of the Council. These he appears to have taken small notice of, given the predominance in his thought of the New Pentecost, which would put all things right; an overnight "miracle", so to say, that would draw all men to God. It never came. It could not come until men's hearts were right; and they were far from right at the Council. The same goes for the "renewal" in the supposed "spirit of Vatican II" that came in the wake of the Council and that is with us still. It has found expression in what appears to me as man-made, surface restructuring, largely devoid of supernatural content. Its effect negative, driving many out of the Catholic Church instead of drawing men into its fold. It cannot be any other way until semi-secularized compromise within the Church gives way to revealed truth. Until, once again, the Supernatural claims us for itself and, through us, so many outside the Church who would come into it tomorrow, if only they could see it as true to itself because pledged to God's truth.

Three Reasons to Hope

I conclude with the thought that the time when this will be so may be nearer than you think. It could well be that the beginnings are to hand. I say this for three reasons. There may well be more, but these are what I see. In the first place, we have in our Holy Father, Pope John Paul II, one who embodies in himself that dedication to the supernatural, which all of us, each in his own way should strive for. Fearlessly, in season and out of it — you might say day after day — he presents to the world the glories and the commands of revealed, supernatural truth, which it is the Church's task ceaselessly to uphold, guard and promote. We have here an example which each of us — again in his or her own way — should strive to follow. Secondly, the Immemorial Tridentine Mass — perfect expression of Catholic Belief that it is and always be — appears to me, despite so many set-backs, to be making its way steadily back into its own. It will not die because it is totally of the Supernatural, of the Faith, God-centered above all; in no way made by men. Therefore, it cannot die. That makes it what it is; not only immemorial, but imperishable. You of the Latin Mass Society have striven that it should be. I thank you for your brave striving. It will be proved not to have been in vain. And, finally, the laity, as I see it, are on the move. After the trauma of what seemed to them initially their desertion by their bishops, parish priests and teaching religious, their own steadfast Faith has come to their aid, steadying them over the years, giving them the courage to press on, often in the face of loneliness and great adversity. There are more of this mind than, perhaps, many of you think. Those of us who had the privilege of walking in that great procession in honour of Our Lady, which took 10,000 of us from Westminster Cathedral to Hyde Park little more than a month ago on May 4th, the Feast of the Forty Martyrs of England and Wales, will perhaps have been seized with the realization, as I was, that the beginnings of the Restoration for which we all work and pray; the recapture for the Mother of God of the country that is her Dowry, is not so far away.

Our thanks to *The Wanderer* (U.S.A.) for permission to reprint this trenchant and much-needed piece of writing by the distinguished American Catholic Journalist, John J. Mulloy.

Public Criticism of Bishops ?

JOHN J. MULLOY

RECENTLY when I spoke to a friend of mine to get him to subscribe to a Catholic paper which I value highly, he told me that he could not give it his support because it engages in public criticism of bishops. Now while I recognize that many of the Catholic faithful believe that bishops should be immune from public criticism, I think this is a mistaken view, and I should like to state my reasons for holding that to be the case.

Bishops: Private Admonition and Public Rebuke

Several factors must be taken into account when considering this issue. Ordinarily, public rebuke is not to be engaged in until private admonition has failed. But the experience of ever so many parents and orthodox Catholics shows that, where many bishops are concerned, private admonition has no effect whatever. In fact, it is difficult even to get to see a bishop when he knows that people are going to remonstrate with him concerning the way in which he is administering his episcopal office. Most bishops are mass-media conscious, and that means that they think in terms of avoiding adverse publicity; hence only abuses which get into the media have the note of reality for them. As a consequence, these bishops cannot be reached by private admonitions, but only by some adverse criticism in the newspapers or on television. As a general rule, without public criticism, most bishops are unreachable.

The second question is whether, granting the fact that bishops will not respond to private admonition, it is per-

missible to rebuke them publicly or not. In other words, is the layman's only recourse to suffer in silence, and let widespread abuses against the teaching of the Catholic faith and morality go without any public notice being taken of it? Or does the pastoral responsibility attaching to the office of the bishop demand that others call his attention to his neglect of his crucial duties, when he ignores them or pretends that he has no such obligations?

In the period prior to Vatican Council II, the attitude of the ordinary Catholic lay person in the United States was to assume that public criticism or rebuke of a bishop was never justified. But this was a period when bishops generally were staunch upholders of Catholic faith and morality, and were strongly committed to the defense of Papal authority. These facts naturally created a certain attitude toward bishops which arose out of the particular conditions of the era. The period since Vatican II, however, has seen such a radical change in the attitude of bishops toward the protection of Catholic doctrine and toward the administration of their dioceses that re-examination of this previous assumption is now in order.

St. Thomas Aquinas and St. Augustine

Let us begin by seeing what St. Thomas Aquinas has to tell us in the matter of public rebuke of one's religious superiors. In the *Summa Theologica*, Question 33, Article 4, of the Second Part of Part II, St. Thomas has this heading: "Whether a Man Is Bound to Correct His Prelate"? His reply to that question runs as follows:

"I answer that; A subject is not competent to administer to his prelate the correction which is an act of justice through the coercive nature of punishment; but the fraternal correction which is an act of charity is within the competency of everyone in respect of any person towards whom he is bound by charity, provided there be something in that person which requires correction".

St. Thomas reinforces this teaching by a statement from St. Augustine:

"Augustine says in his Rule: 'Show mercy not only to yourselves, but also to him who, being in the higher

position among you, is therefore in the greater danger' ". To this Aquinas adds: "But fraternal correction is a work of mercy. Therefore even prelates ought to be corrected".

As to the manner of this correction, St. Thomas says:

"Since, however, a virtuous act needs to be moderated by due circumstances, it follows that when a subject corrects his prelate, he ought to do so in a becoming manner, not with imprudence and harshness, but with gentleness and respect".

Then, discussing the issue of St. Paul's reproof of St. Peter at Antioch, as mentioned in Paul's *Letter to the Galatians* 2:11, a rebuke that took place in public. St. Thomas states:

"It must be observed, however, that if the faith were endangered, a subject ought to rebuke his prelate even publicly. Hence Paul, who was Peter's subject, rebuked him in public, on account of the imminent danger of scandal concerning faith, and, as the gloss of Augustine says on *Gal.* 2:11: 'Peter gave an example to superiors, that if at any time they should happen to stray from the straight path, they should not disdain to be reproved by their subjects' ".

St. Robert Bellarmine

In the quotation which St. Thomas gives from St. Augustine, the latter refers to the fact that a person in a higher position "is therefore in the greater danger". What that danger may consist of, and that it is not something at all remote, is shown in the following passage from the biography of St. Robert Bellarmine by Fr. James Broderick. Broderick first paraphrases what Bellarmine said to Pope Clement VIII, who had asked for his advice:

"If the Pope took care to appoint the right kind of bishops, then he would be fulfilling his primary duty, but if he chose unfit candidates or if he neglected to keep them up to the mark, then God would demand at his hands the souls that might be lost through his carelessness".

Broderick then gives a direct quotation from St. Robert:

"This consideration frightens me so much that there is no one in the world that I pity more than the Pope.

... *What St. John Chrysostom wrote so feelingly about bishops, namely that only a few of them would be saved because of the extreme difficulty of giving a good account of the souls committed to their care, certainly applies much more to the occupants of St. Peter's throne*"— from *St. Robert Bellarmine, Saint and scholar* (The Newman Press, 1961), pp. 180-181 (emphasis added).

We must recall that both St. John Chrysostom and St. Robert Bellarmine were in fact bishops. Yet how many bishops today really believe that this warning has any application to themselves? How many of them think that they will have to give an account before the Judgment Seat of God for the souls that may have been lost through their negligence, if not indeed through their outright disregard of Papal authority and teaching? Many bishops cannot face the reality of what they are responsible for, and hence are only too glad to have their subordinates conceal it from their sight, on the basis of an alleged respect due to the episcopal office. That kind of respect is not real reverence, but its opposite; it is a way of avoiding the hard facts of pastoral responsibility for people's being saved or damned through the way in which a bishop exercises, or fails to exercise, the duties of his office.

Pope John Paul II and the American Bishops

Let us recall what Pope John Paul II said to the American bishops on their *ad limina* visits in September, 1983, and then ask ourselves how many bishops have paid any real attention to this pastoral charge when it came to the teaching and the practice in their own diocese. The Pope stated:

"Hence the compassionate bishop proclaims the indissolubility of marriage . . . The compassionate bishop will proclaim the incompatibility of premarital sex and homosexual activity with God's plan for human love; at the same time, with all his strength he will try to assist those who are faced with difficult moral choices. With equal compassion he will proclaim the doctrine of *Humanae Vitae* and *Familiaris Consortio* in its full beauty, not passing over in silence the unpopular

truth that artificial birth control is against God's Law. He will speak out for the rights of the unborn . . . no matter how current popular opinion views these issues".

With so many bishops who disregard these solemn Papal admonitions, one wonders if they realize that their pastoral duties are concerned with immortal souls, destined either for a life of eternal happiness or eternal misery. Or do they believe that this life alone is all that matters?

Most of the above paragraphs were written some months before the recent announcement by the Apostolic Pro-Nuncio in Washington of the disciplinary action taken by the Holy See against Archbishop Hunthausen for his misrepresentations of Catholic teaching. His errors covered a wide range of subjects — marriage, sterilization, homosexuality, and liturgical and sacramental matters.

It seems that this action — however delayed it may have been in the light of the long record of the Archbishop's divergences from Catholic teaching — illustrates the key importance of the laity's providing public criticism of their bishops when, in the words of St. Thomas, the Catholic Faith is endangered. In the conditions which prevail in the Catholic Church today, this may well be the only means by which action can be gotten from higher authority to discipline an erring bishop.

Archbishop Hunthausen is but one of a number of bishops in the United States who seem to believe that the Catholic Faith is a thing of wax in their hands, to be molded into whatever form suits their special preference — or, more likely, the preference of their clerical and Religious subordinates or of the mass media whose plaudits they are so anxious to receive. Unless the laity become aware of their obligation to protect the Faith, and not allow error to go unchallenged, such bishops will go easily on their way, giving to the world a picture of Catholic teaching which completely distorts it.

Lay Action Needed Today

Consider these reasons why the action of the laity is so needed today:

1) There are at least 170 dioceses in the United States, and over 300 bishops in active service, when one counts

auxiliaries as well as ordinaries. This makes it a difficult, if not impossible task for an Apostolic Nuncio in Washington to know what is going on in the various dioceses, unless he is made aware of it by the laity, who are on the spot where the abuses are taking place.

2) The diocesan press is published under the auspices of the local bishop, and it is a cardinal principle of bishops never to criticize in public another member of the Hierarchy, regardless of how gravely he merits criticism. Diocesan papers are thus a controlled press, so far as making known the errors of other bishops are concerned.

3) The secular media are somewhat more open to making criticisms of the bishops, but usually only when the bishops enter the area of public policy, not when they are dealing with matters of Catholic doctrine and morality, or Catholic discipline. In fact in these latter cases the media with their bias toward liberalism, favor those bishops who undermine Catholic doctrine and authority, and regard with disfavor those bishops who uphold them. So there is little likelihood of any bishop having to suffer criticism in the secular media (except through the forum of letters to the editor) for destroying Catholic doctrine in his diocese.

4) In the United States, and probably in a number of other countries as well, the Catholic laity, or a certain part of it, has become well informed as to the nature of the attacks being made upon Catholic doctrine, especially from theological Modernism, which St. Pius X called "the synthesis of all heresies". Such lay people are in many cases better informed than those liberal priests who are willing to accept Modernist ideas; for the latter are often poorly educated as to the actual teaching of Vatican Council II and have come to accept slogans about it rather than taking the time to read the documents themselves. Thus a certain part of the laity provides a fine intellectual resource for effective defense of the Faith in this time of crisis. They therefore have a grave obligation to use their abilities rather than letting them go to waste.

Little Support will Come, from Clergy

5) One of the problems which faces lay men and women in fulfilling their new role is that the clergy, both bishops and priests, tend to think of themselves as the only ones

who have a right to any authoritative views concerning Catholic teaching. Although this attitude is not often given open expression, it is implicit in the view held of the laity by the clergy that lay people have no business meddling with matters of doctrine, except insofar as they receive these from the clergy. For the laity to hold definite views concerning what the Catholic Church teaches, even when these views are based on authoritative Church documents, savors to many clergy of the laity's being uppity and not knowing their proper place in the Church. Even good priests and bishops are apt to be infected with this virus, without being conscious of it. One can see how this attitude, which makes the clergy a kind of closed corporation, provides a wide open opportunity for heretical clergy to spread their poison among the Catholic people. And of course it means that, except for those priests who read *The Wanderer* or those who share similar views to such priests, the laity cannot expect much support or encouragement from the clergy in the task of defending the Catholic Faith against its enemies.

There are undoubtedly other bishops in America who have sinned against Catholic teaching in the same manner as has Archbishop Hunthausen, and it is essential that they also should be persuaded to mend their ways. However thankless the task may be for the informed Catholic lay people, and however much they may be looked down upon by higher authority as "mean-spirited" or referred to in other pejorative terms, this is a task which they must be prepared to carry out. It is part of what it means to be a faithful Catholic in the Church of today, existing in turmoil and crisis, largely brought on by the Church's own bishops and priests.

Truth forever on the scaffold, Wrong
forever on the throne, —
Yet that scaffold sways the future,
and, behind the dim unknown,
Standeth God within the shadow,
keeping watch above His own.

— *James Russell Lowell*

LETTER

To a Courageous but Disconsolate Friend

FR. BRYAN HOUGHTON

April 11th, 1986.

My dear lady,

I now come to your letter of March 11th.

You are over 70 and I over 75. We both suffer from heart trouble. This is not surprising. It is symptomatic: we both suffer from broken hearts. Both of us are converts and with the totality of our hearts we loved the Church to which we had surrendered. Until a couple of years ago we still had some optimism and our hearts still ticked. We could legitimately imagine that we might live long enough to see some order re-established in the Church we love. No longer now. We shall die in exile "beside the waters of Babylon": you despised, myself rejected.

For sixteen years you have been battling heroically for the Immemorial Mass. For sixteen years I have merely been an unwanted priest. But in both cases it has been a rather long and tedious "Stations of the Cross"—crucified between the Church we love and the Mass in which we adore and, at our ages and condition, it will end in death. How wonderful! Humanly speaking, Jesus was not a success since He died crucified. So shall we. In fact, the Christian religion is basically the divine triumph of human failure.

I was deeply moved by your letter. Since it was written long-hand I presume that you have not kept a copy so I quote you *verbatim*. "What I find so distressing is the loss of daily Mass at any time between 7-8 or earlier; and to have the church open with a tabernacle in front of which to adore. If only it would come back I could say "Nunc dimittis" and turn my face to the wall . . .

Also, the turbulence in the Church has checked the spiritual growth one should or could have acquired in old age . . . I am always organizing Mass somewhere—finding a priest, hunting for equipment, arranging transport. There is no peace. Also, no regularity—which the spiritual Masters and classics lay down as vital. Will we *ever* have a chance to prepare ourselves for God as we had imagined we would have been able to do? . . .”

No, my dear, you will not be able to prepare for death as you imagined you would. You will prepare for it by organizing Mass, finding a priest, hunting for equipment and arranging transport.

Of course, being a priest I do not suffer directly as you do. I celebrate the Divine Mysteries as and when I like. Even if nobody else is present, Jesus is always there. I have Him to myself. It is wonderful! I do not suffer. My sorrow is desperately deep but it is compassion for the laity, for you, deprived of the liturgy you love and unable to supply it yourselves. It is tragic. It is cruel.

However, I do carry a little burden of almost direct suffering. It is to be the helpless witness of the auto-destructon of the Church by my fellow priests. The vast majority of them are such decent, good men. I have never been—and am not—anti-clerical. I love my “brethren of the cloth”. Yet they are destroying all the expressions of my Faith with a song in their hearts.

Of course, there was an easy way out. Since my brethren, from Pope to curate were discarding the expressions of my Faith, I was at liberty to discard its substance. My conversion, my priesthood, my cure of souls were just a few more of my numerous mistakes in life—albeit rather basic ones. It was in the Spring of 1970. Since nobody wanted me to express my Faith, I might as well chuck it overboard. I tried deliberately to lose it. But Faith is not merely a subjective assent; it is also an objective gift—which sticks like a limpet. Try as I might, I could not shake it off. I still believe in the Divine Institution of Holy Church with the same enthusiasm as on the day of my reception over 52 years ago. I still celebrae the Divine Mysteries with the same adoration as I did 46 years back at my first Mass.

I write about myself, but it is intended for you. We are both converts who have kept intact the Faith of our conversion. We may be fools, my dear, but we have not been dishonourable: we have not rejected the grace which God has given.

I sum up. We are old and heart-broken. We are unlikely to live long enough to see order re-established in Holy Church. The human optimism which legitimately inspired us until a couple of years ago has been shattered. What is left to us is the theological virtue of blind Hope.

All the expressions of our Faith have been destroyed and derided by your priests and my brethren. What is left to us is the theological virtue of bare Faith.

But we believe in the Triumph of failure.

God bless you and bless you a thousand times,

Devotedly,

Bryan Houghton.

P.S. On re-reading my letter, I find it contains too much self-pity. Neither you nor I are the chief sufferers in the present turmoil for the simple reason that we have no children. Humans are singularly resilient animals and can put up with a great deal of punishment. But to suffer in one's children and one's children's children is a very different matter. I wonder how many Catholic couples of the Roman rite there are in all the world who can be reasonably certain that their offspring will have the same religion as themselves, both in outlook and in practice?

Actually, traditionalist parents stand a better chance to preserve their "outlook" than the others. Tradition is not nostalgia for the past, but precisely the transmission of one's inheritance in the future. My feet are on a carpet, my bottom on a chair and this piece of paper on a desk, all of which I have inherited. I have no nostalgia about them. I am merely grateful to have received them and hope to leave them in reasonable condition to my heirs. In fact, I am more concerned about their future than their past. Traditionalists in religion have at least preserved an outlook which they can transmit. Our progressive brethren, however, have squandered their inheritance in riotous living with oecumenicity, inculturation,

charismatism and impure wordliness. They have nothing to transmit apart from their pathological hatred for gratitude, of acknowledging that they have received, be it from tradition, the Church or God. They are creators and redeemers, not receivers and redeemed.

As for "practice", humanly speaking I cannot conceive it lasting long in either camp. Among "traditionalists" there will be a lack of priests and of any unifying principle. Among "conformists" the shortage of priests will disappear along with all other traditions.

Such is the problem which parents have to face. And therein lies the real tragedy, from which a celibate clergy is immune.

No, my dear, we must not moan. We are really very lucky. We only have to face death. Parents face the abyss for their children.

I wonder, however, when the Pope, Cardinals, Synods, Bishops, mitred Abbots, Monsignori, Religious Superiors, Deans, Canons and Reverend Fathers will realize how much gratuitous suffering they have inflicted? Probably never. They will face the Judgement with a smug smile of self-satisfaction. They will have succeeded. In what? I don't know. Anyway, Christianity is the triumph of failure.

I apologize for writing at such length. It is your fault.

B. H.

OREMUS

In the bitter days
Of the Reformation,
It was the Priests
And loyal lay men and women
Who preserved the faith
In England.
We humbly pray
That history
May repeat itself.

— *Fr. Joseph Brown*

This most moving account of the 1986 Pilgrimage to Chartres brings with it the conviction of a turning of the tide, along with great hope for the future of the Catholic Church.

Pilgrimage to Chartres: 1986

MICHAEL MACDONALD

AT 6 o'clock on the morning of Saturday 17 May, the Vigil of Pentecost, I stand in the grey light of an overcast day in front of the Cathedral of Notre Dame de Paris. The square is filled with a teeming multitude of young people, of banners 'bearing strange devices', of great piles of rucksacks and bags. At 46 years of age I feel decidedly elderly, though clearly there are others older than myself, and a little apprehensive of what may lie before me; but the atmosphere of excitement and expectation is infectious. I am joined by my three youngest daughters and the daughter of friends. We register at a table near the main door and receive badges and books, then make our way towards an English flag in the middle of the crowd. All around, groups are becoming established under their banners and the first are starting to move slowly into the Cathedral. The fourth annual Pilgrimage of Christianity is about to begin.

How It All Began

In 1983 the Henri et Andre Charlier Centre in Paris organised the first Pentecost Pilgrimage of Christianity during which some hundreds of pilgrims walked from Paris to Chartres, a distance of some 100 kilometres. In 1984 two of my daughters went on the pilgrimage for the first time. The numbers were much greater and they were enthralled. The fun of being outdoors with so many young people had much to do with it, but it was the

spiritual side that seemed to have made the greatest impression: Solemn High Mass in the cathedral of a forest, singing the Hail Mary throughout the march, kneeling in the road to sing the Salve Regina on first seeing the spires of Chartres. The 1985 pilgrimage, for "The Family, the Future of Christianity", received the local bishop's permission to use Chartres Cathedral and 10,000 people had the joy of attending the Solemn High Mass in the Tridentine Rite in its natural setting of a beautiful medieval cathedral.

The 1986 pilgrimage, for "The Lebanon and for Persecuted Christianity", once again received the blessing of His Holiness Pope John Paul II and the approval of Cardinal Gagnon, Prefect of the Sacred Congregation for the Family, and of Archbishop Lefebvre. Regrettably, however, the local bishop refused to give permission to celebrate the final Mass in the Cathedral so plans had to be made to use a large field outside Chartres. By now I felt a great desire to go on the pilgrimage myself and so joined up with some 35 British pilgrims, among them 9 of the children now being educated at traditional schools in France. Naturally, the great majority of pilgrims were French, but they came also from the United States, Lebanon, Brazil, Holland, Belgium and Spain, from Italy, Switzerland, Germany, Austria and Canada, and even from Egypt, Africa, India, Australia and New Zealand.

On Our Way

We pack into the Cathedral for the blessing of banners. We sing the Credo; we are reminded of the need to reconstruct Christianity; to accept suffering voluntarily, not for its own sake but in reparation for our sins and in particular for our persecuted brethren. At Chartres we will consecrate ourselves to Our Lady under the beautiful title of Our Lady of Holy Hope. To that end we must seek her help in converting ourselves. Our pilgrimage will be undertaken in a spirit of joy and generosity and our meditations, rosaries, confessions and Masses will make of it a pilgrimage of conversion and of total self-giving to Our Lady.

As we sing hymns in honour of Our Lady the first chapters leave the Cathedral. Provence is in the lead and

Angleterre is fourth, initially attached to the South West but gradually becoming a chapter in our own right. Across the square and along Rue St. Jacques, the old pilgrim route to Compostella; police are few, the junctions and crossings being controlled by French scouts. We are blessed in having with us a seminarian, a New Zealander, who will be ordained next month, and a splendid priest from Southern India. We make desultory efforts to organise hymns and prayers, but it is difficult amidst the distractions of traffic and pedestrians.

Today we have 39 km to go. Two hours and a long hill climb on the outskirts of Paris bring us to our first brief halt where each chapter is given a brief homily to aid meditation by its accompanying priest or seminarian. After a further hour's march we turn off into a forest glade for Solemn High Mass of the Vigil of Pentecost. Among the trees priests hear confessions. There are 20 or more priests to distribute Holy Communion: all receive kneeling and on the tongue. After Mass we picnic among the trees. Large bottles of water and of wine are provided, with as much French bread as one can eat.

Through Forest Paths

We gather again by chapters into the order of march, a slow business. We have not yet acquired the discipline of the pilgrimage, but by 3 o'clock we are moving on through forest paths. In the chapter ahead a baby boy is asleep in a pannier on his father's back; a lady in a wheelchair is being pushed by two pilgrims. We pass through villages. At a level crossing we are forced to wait and we start again, a long way behind. The day is warm and the unaccustomed walking is beginning to find us out: we are straggling badly and are constantly exhorted by the scouts to bunch up and catch up on the groups in front. Large bottles of water are handed out as we pass. We pray the rosary, slowly picking up the French pilgrims' version which is sung to a lovely lilting cadence which lifts weary feet and heads and keeps the rhythm of the march. A chapter of scouts presses up impatiently behind and their singing encourages ours until we reach our next halt in a village. We sink tired and aching to the ground,

collect more water and minister to sore feet. The whole time we are there other chapters are tramping into the village and earlier ones are moving out. We are now estimated to number 6000.

Campsite at Chevreuse

All too soon we are called to our feet. It is 5.30 and we have 10 km to go. It doesn't sound bad, but we are all very tired and the first stretch down a steep rough path jars knees and shoulders and too much water unwisely drunk is also having an effect. After an hour we have a short halt in a car park by a supermarket where we are given a moving talk on the suffering of Our Lord on the Cross and especially on the wounds in His hands and feet. It is a thought we are going to concentrate on much in the time ahead. On the march again: the road seems never to end and always round each bend I see the leading white banners at least half a mile ahead. At last at 9 o'clock as dusk is falling we turn into our campsite at Chevreuse. The lane is congested with people and cars and to a newcomer the hubbub is bewildering. On the left is a sea of small tents of every shape and colour. In a huge field to the right are rows of large tents; blue and white for the ladies and field green, the largest I have seen, for the men. Our luggage, brought on by lorry, is laid out in rows and identified by the coloured ribbons of each chapter (ours is black). The effort of picking up bags and finding places in tents is almost unbearable, but we manage eventually. I collect hot soup and bread and stagger off to bed. The younger pilgrims, so full of energy and excitement even after 24 miles, are gathering round a campfire to sing and talk together and many will sleep out there under the sky. We have 44 km to go tomorrow and I fall asleep, half convinced that I shall have to travel much of the distance by car.

I awake at 5 o'clock to the sound of a cuckoo. It is still dark and, miraculously, all my aches and pains have gone. Reveille is at 5.30 and each tent is awoken by a great bassoon of a voice, "*Debout! Allez debout!*"! — how can one man make such a noise—and with much chiyaking and laughter the camp comes alive. We wash, dress

and assemble before the altar that has been erected on a dais under a canopy at the top of the field for the Solemn High Mass of Pentecost. Then we breakfast while tents are struck. The organisation is astonishing. There are plentiful mobile toilets on the backs of open lorries; a 20 metre system of trough and hoses provide cold running water for washing; there are some 40 points for electric razors; coloured tapes mark the feeding area, with rows labelled chocolate, tea, cafe and cafe au lait and no one seems to wait longer than two minutes to be served; there are great boxes of bread and jam; there are medical facilities, lost property and information centres.

Toughest Day : May 18

We gather round our banners. The mood today is different: it will be the toughest day and the importance of keeping close together and doing exactly as we are told is impressed upon us. We are given handfuls of walnuts, wrapped sugared jully and sugar lumps to sustain us. A few of our number with bad blisters or strains have been advised by the Red Cross to go on by car.

By 10 o'clock we are off, the English chapter much further back than yesterday. The discipline is excellent, each group bunched up behind its banners and maintaining 50 metres' separation between groups to allow traffic to pass and the priests to hear confessions on the march. One member of each group walks out on the left, warning of traffic and controlling its passage past. The line stretches as far as the eye can see in both directions. Each chapter sings the rosary and its favourite hymns. Some walk in silence for much of the day; others sing for long periods and this we gradually come to do. "Faith of our Fathers", "Sweet Sacrament Divine", "Immaculate Mary", "Hail Queen of Heaven" and many others. Some are particularly inspiring when marching; the Litany of the Blessed Virgin in Latin and "Lauda Sion Salvatorem". On the second afternoon the Stations of the Cross become particularly appropriate.

After 4½ hours' marching, with only one break of 5 minutes, we come to our lunch site in a forest: wine, water and bread to supplement whatever we have brought and within the hour we are on the road again. The sun is

very warm; we trudge on, praying, singing, offering up our aches and pains. A little girl in a garden hands me a lily of the valley. People by the road clap sympathetically and murmur "les Anglais" as we pass. A village pump in a wall by the road provides a clear icy stream to replenish my bottles, but we cannot stop. I see blood-stained blisters on the heels of two ladies in front of me and wonder how they can continue. A signpost tells us that it is 10 km to Gallardon and shortly after we stop to rest. The minibuses and cars have been busy all day giving lifts to the weary and the Red Cross have been busy too. But the numbers do not look much depleted.

We set off for the final stretch. My legs have stiffened up during that last rest but they gradually begin to operate normally. I find the courage and steadfastness of the women and children, in particular, very humbling. Not once have I heard a word of complaint. I find myself dropping further back from our chapter with my youngest daughter—my fault, not hers; another daughter is somewhere ahead of us and our 14-year-old near the rear with badly blistered feet. The prevailing mood is one of dogged determination. For my part, I am determined to finish having come so far (pride!), but underlying that is the thought that I offered to do this walk for Our Lady and I cannot just give up now. I imagine many others feel the same. The evening draws in, a beautiful clear red sunset. Gallardon church is in sight but still seems a long way. Our chapter is out of sight. Another chapter presses up behind to genial shouts of "Move over, we're in a hurry", and they surge past, the most tired of their companions in the rear being supported by others. We pass one of our chapter lying exhausted by the road, but he has told me earlier that he will finish whatever happens and he waves us on. It is after 10 o'clock and dark as we limp in to the campsite, each group being applauded by those who came in earlier. Our 14 year old friend (her birthday today) spies us out and takes us lovingly in hand, finding us a grassy spot to rest and bringing soup and bread. Other kind friends find our bags and go to reserve space in nearby tents. Some 20 minutes later another daughter limps in. Eventually we hobble to our tents. There is no campfire tonight.

Last Day; Chartres, May 19

Again I awake at 5 a.m., this time to the cry of a peacock, and again sleep has miraculously soothed away any trace of the previous day's soreness. With the gradually acquired craft of a seasonal pilgrim I nip out of my sleeping bag ahead of reveille and the crowd to wash and shave. We are on the road again at 7.30, our numbers back at full strength. Again it is most impressive to see the great line of chapters, a crusading army on the march, Christian order in action. A young mother overtakes us with a baby in a pushchair and four little boys trotting at her side. The spires of Chartres Cathedral appear suddenly on the horizon and we kneel in the road to sing the *Salve Regina* before pressing on again. We only have some 17 km to cover and we make good time so that by 11.30 we are filing into a vast field where we draw up into great arcs around the area where we expect to hear Mass later in the afternoon. As we finish our meal the last chapters file in; more people are joining and we are estimated at 8-10,000. Weary pilgrims doze on the grass under the sun. A pavilion is erected to house the altar.

All of a sudden at 1 o'clock we are asked to form up and within minutes we are ready and the first chapters are filing out of the field. The discipline is remarkable and the atmosphere electric: we are going to the Cathedral square, there to await orders. We wonder whether we shall after all be allowed to hear Mass inside the Cathedral: if someone were to give the word we would take it by storm! We sing and pray every step of the 4 km to Chartres. On the winding path leading up to the Cathedral we sit patiently in the hot sun for half an hour, then move forward and apparently spontaneously but in remarkable unison the pilgrims begin to sing:

Ave, ave, ave Maria,
Ave, ave, ave Maria.

Mass before Barred Doors

As we move into the square where many people are already gathered, we see that an altar has been erected on the steps in front of the main door. So we are not to be

allowed in, but we shall at least be able to hear Mass in the Cathedral precincts. The crowd spreads round the northern side of the Cathedral, but there are thousands of pilgrims behind. The banners cluster in a fluttering blaze of colour behind the altar. There is great applause as the Lebanese chapter files in last and its banners move up to the altar. We are packed shoulder to shoulder, but there is no pushing or seeking better places. Again the superb organization becomes evident. Scouts edge quietly through the crowd with coloured tapes and, apparently without anyone's having to move, the crowd is carved into segments like a ripe cheese and paths are cleared so that priests may more easily distribute Holy Communion. Another touching moment comes at the Offertory by when the pilgrims have been standing or marching for four hours under the hot sun. Bottles of water are passed from mouth to mouth throughout the crowd for a refreshing sip.

The Solemn High Mass is uplifting, the singing of the choir and crowd superb but there is sadness in all our hearts that the doors of the Cathedral are barred to the Mass for which it was built. The celebrant makes the point well in his sermon: "the bishop", he says, "welcomes Freemasons into the Cathedral. He welcomes Protestants. He welcomes women dancers whose moral life is not as it should be, to take part in the liturgy. But priests who have served God and holy Mother Church faithfully for 20, 30, 40, even 50 years, he will not allow into the Cathedral to say the Mass for which he was ordained". There is much applause, as there is at the presence of the Mayor of Chartres and Councillors.

After Mass we sing the Litany of the Blessed Virgin and then make the solemn Act of Consecration to Our Lady of Holy Hope. We ask her to help us recognise Jesus Christ as the one and true King; to engrave in our hearts the fear of displeasing God and the love of His Commandments; and to imprint on our souls this interior impulse which will detach them from this world and direct our steps towards the heavenly homeland.

The pilgrimage is over and we are directed to descend to the station to collect our baggage where two special trains have been chartered to take pilgrims back to Paris.

Many first go into the Cathedral whose doors are open to us now as tourists and sightseers.

Tremenous Hope for the Future

But I find that the pilgrimage is not yet quite over. I am one of the first off the train at Gare Montparnasse and as the young pilgrims come pouring along the platform and out onto the concourse they spontaneously burst into song :

Ave, ave, ave Maria,
Ave, ave, ave Maria.

The station rings with the sound. A few minutes later the second train arrives, again the great burst of spontaneous singing in joy and love of Our Blessed Lady, the hymn we have sung so often on our pilgrimage and the words of which bring tears to my eyes and a catch to my voice every time I sing them :

Chez nous, soyez Reine,
Nous sommes à vous;
Régnez en souveraine
Chez nous, chez nous.
Soyez la madonne
Qu'on prie à genoux,
Qui sourit et pardonne
Chez nous, chez nous.

A gigantic young scout, 6' 5" if a centimetre, walks slowly past, clearing our rucksacks in one great stride and singing in a bass voice of immense power. He stands in the centre of the concourse, crashing out chorus after chorus and it seems that every person in the station hall sings with him. Then he moves on, the pilgrims disperse and the notes die away.

And I reflect that those last moments epitomise for me so much of what I have observed on this pilgrimage and so much of what the post-Conciliar Church appears to have rejected: the colour, the joy, the beauty, the mystery of our Faith; the ready acceptance of—indeed, the seeking after—suffering in reparation for sin; the demonstration of devotion to Our Blessed Lady; and fervour. Clearly, these were not always apparent before the Second Vatican Council. Perhaps we had become lukewarm and insipid and

took our Faith for granted. The disaster of the last 20 years could hardly have happned were that not so. But the vitality and fervour of this resurgence of traditional Catholicism in France gives me tremendous hope for the future. Our new found French friends urge us to come back next year —“but you must bring at least 60”. I do so hope that we shall.

Notre Dame de la Sainte Espérance, convertissez-nous !

THE PARISH PRIEST
(15th cen. Early English)
His High Office

For priesthood exceedeth all other thing;
To us Holy Scripture do they teach,
And converteth man from sin heaven to reach;
God hath to them more power given,
Than to any angel that is in Heaven;
With five words he may consecrate
God's Body in flesh and blood to make.
He handleth his Maker between his hands;
The priest bindeth and unbindeth all bands,
Both in earth and heaven;
Thou ministers all the sacraments seven;
Though we kissed thy feet thou were worthy;
Thou art surgeon that cureth sin deadly :
No remedy we find under God
But all only priesthood.
Everyman, God gave priests that dignity,
And setteth them in His stead among us to be;
Thus be they above angels in degree.

— (From : “Everyman” Ed. E. Rhys.)

The Author of this article presents a long extract from *The Life of Cardinal Vaughan*, which illustrates effectively the care, thoroughness and, indeed, consideration, which went into the painstaking discussion that led to the publication, in April, 1895, of Leo XIII's Bull, *Apostolicae Curae* that declared Anglican Orders null and void.

“A.R.C.I.C.” and “Apostolicae Curae”

R. S.

IT would seem that non-Catholics, who in all good faith sincerely desire reunion with the Catholic Church, are being misled by the false hope that there is “some way round” Pope Leo XIII's Bull, *Apostolicae Curae* of 1896. This Bull was preceded by *Ad Anglos* in April 1895, an exhortation to those who wished for reunion to pray for it, and *De Unitate* in 1896, which set out clearly the terms on which alone reunion is possible (as *The Times* put it: “Complete and unhesitating acceptance, not only of the primacy, but of the paramount and absolute predominance of the Roman Pontiff over all professing to belong to the Christian Church, the entire submission of heart and mind, the intelligence and conscience of Christendom to the decrees of the Papal See”). The following extract from *The Life of Cardinal Vaughan* by J. G. Snead-Cox, gives an insight into the immense pains taken by the Commission set up by Pope Leo in 1896 to examine with the utmost thoroughness the question of the validity of Anglican Orders. *Apostolicae Curae* was based on the findings of this Commission: issued on September 13th, 1896, it declared the Orders null and void.

“Shortly after the announcement at the Preston Conference in September 1895, that the Holy See was about formally to reopen the question of the validity of Anglican Orders, a committee was formed in London, under the presidency of Cardinal Vaughan, to consider all the evi-

dence. This committee was composed of about a dozen leading theologians, all of them well acquainted with English Reformation history. From these a sub-committee was appointed as an executive to prepare a small treatise embodying the results of the deliberations of the whole committee. In March, 1896, a further step was taken, when Leo XIII appointed an International Commission to meet in Rome and examine the report in all its bearings. Clearly it was out of the question for the Holy See to try to find commissioners who would be impartial in the sense that they could approach the question without prepossessions and with an open mind. That attitude was almost impossible for men who had made a study of the subject. What was possible was to choose competent scholars who were also fair-minded men and open to argument. At the same time, the known opinions on either side were so far taken into account, that care was used to see that both parties should be equally represented on the Commission. As at first constituted the Commission was composed of six members: Padre de Augustinis, S.J., M. l'Abbe Duchesne, Mgr. Gasparri, Abbot Gasquet, O.S.B., Father David Fleming, O.S.F., and Canon Moyes. Of these, the three foreign members were avowedly so far in sympathy with the Anglican claims, that they favoured a verdict which should at least justify ordination 'sub conditione', while opposed to it were the three English members who had been appointed by Cardinal Vaughan.

"The Commission assembled in Rome towards the middle of March, 1896. It held its first conference on Tuesday, 24th, in a room on the first floor of the Vatican Palace, known as the Sala delle Congregazioni. At this and all subsequent sittings of the Commission Cardinal Mazella presided. . . . The only other person present at the deliberations was Mgr. Merry del Val, who acted as secretary. After the preliminary meeting it was suggested that though Mgr. Duchesne and his colleagues, who were in favour of Anglican claims, had the advantage of the unofficial assistance of the Rev. Mr. Lacey and the Rev. Mr. Puller and other members of the Church of England, they might yet be at a certain disadvantage in not having an English representative of their own views actually on the Commission. When this was represented to Cardinal Vaughan, and it was pro-

posed to include Father T. Scannell, who in this country had been regarded as sympathetic to the Anglican claim, the Cardinal not only assented but volunteered to pay Father Scannell's expenses. The Commission was now unevenly divided. To redress the balance a well-known Spanist Capuchin theologian, Father Jose Calasanzio de Llevaneras, was appointed to be the eighth member. (J. G. Snead-Cox notes that of those present at the meetings, Mgr. Merry del Val, Mgr. Gasparri and Father de Llevaneras eventually became Cardinals.) The announcement of the personnel of the Commission seemed to give general satisfaction in England at the time. . . . The task of the Commission was to consider all the evidence, to weigh it and sift it, and to present a series of reports. The evidence thus collected was to be laid before the Cardinals of the Holy Office, presided over by the Pope in person for a final decision. . . ."

Canon Moyes, one of the Commissioners, gave the Author, Snead-Cox, the following account of the procedure: "The method adopted by the Commission was similar to that observed by the Roman Congregations. Each member or group of members presented a printed statement of their opinion and the grounds upon which their conclusions rested. Copies of these "vota" were communicated to all other members, and copies of theirs received in return. Each one could further issue a reply to each, and thus a repeated exchange of written arguments constituted what we may call the documentary part of the discussion. The study and preparation of these documents occupied a considerable part of the intervals between the sessions. The sessions were devoted to the oral part of the discussion. A general programme, or agenda, was agreed upon by the members, a given point or number of points being taken for consideration each session. The member at the right hand of the President began by stating his opinion on the point, and the arguments on which he relied for defending it. Each of the other members followed in turn, meeting or supporting these arguments, as the case might be, by such evidence as he could adduce for the purpose. When all had spoken, each member was free to add anything to what he had already said, or to reply to, or throw fresh light upon any point that might have arisen in the course of the dis-

cussion, or to add any independent evidence which he might consider relevant to the enquiry. At certain sessions, when the work of the enquiry had reached given 'etapes', or well-defined stages, the Cardinal President obtained from the Commission the ad interim results of the investigations, not expressing any opinion of his own, but dictating a few main questions, on which he required each member to state his conclusions in writing, and deliver them for record to the Secretary. . . . The action of the President was thus purely confined to guiding the orderliness of the discussion. On no occasion and in no way did it extend to any control, in the sense of suppressing or shutting out any consideration that could be offered, or debarring any point from discussion. Thus the freedom of debate was absolutely intact. The whole of the oral discussions, with the written answers and all other important pieces of written evidence, were admirably recorded each day in what was practically a verbatim report by the Secretary, and read for verification or correction in the form of minutes, or 'acta', at subsequent sessions.

"At the close of the Commission, that is, when its members by a unanimous vote had agreed that the subject had been sufficiently discussed, all these acta, with all the accompanying documents, including therefore the whole body of the evidence, passed upwards to the Holy Father and into the hands of the Congregation of the Cardinals, which formed the second court of enquiry. The lines upon which the discussion in the Commission proceeded were as follows: It was agreed that the Commission should first examine what was the nature and what were the grounds of previous decisions of the Holy See upon Anglican Orders. This investigation included an examination of all the documents relating to the mission of Cardinal Pole (including the Summarium of Pole's petition which Abbot Gasquet had found in the Vatican Archives), the documents of the case of 1684 and those of the further case of 1704, with all the vota and correspondence connected therewith. It had for its object not merely to ascertain the facts as to whether or what the Holy See had decided, but what were the reasons upon which it acted, and whether they could be considered accurate in the light of theological and historical research of the present day. The whole dossier of the docu-

ments of the Commission of 1684 and 1704 were placed at the disposition of the Commission. The evidence of the former, which was practically decisive in the latter, was especially interesting, as it had sometimes been asserted in England that the practice of the Holy See unfavourable to the validity of Anglican Orders was based on decisions made at a time when Roman theologians were to a large extent in ignorance of the Eastern forms of Ordination. The documents of the Commission of 1685 revealed the fact not only that it was perfectly aware of the researches made by Morinus, but that the great Eastern scholar Assemani, had himself taken part in its labours, and amongst the documents were transcripts of the Eastern Ordination forms made by his hands from the Pontifical used in the Greek and various Eastern Churches.

"After this the Commission proceeded to the second and main enquiry, the consideration of Anglican Orders in itself and on its own merits—viz.: purely 'ab initio', apart from any consideration of any decision or practice of the Holy See affecting it, and devoting itself to the three main points: Have Anglican Orders a succession from a valid minister? Have they been conferred with a valid form and intention? Under the first heading was examined the whole evidence for and against the consecration of Barlow. Under the second, which the Commission felt to be the main and decisive issue, was considered the sufficiency of the Anglican Ordinal. In this part of the enquiry the members had the fullest liberty to adduce any and every evidence from the earliest times bearing upon the nature of Holy Orders and the conditions of their validity. Finally the Ordinal was examined in the light of its origin and history, according to the liturgical purpose for which it was constructed". The Author continues:

"Visits of courtesy were interchanged between the members of the two camps into which the Commission was divided, and there were opportunities for informal conversation at the end of the sessions. That the four members of the Commission who favoured the validity of Anglican Orders not only fought every inch of the ground, but did so with the zeal and energy of eager advocates, is beyond doubt. Contemporary evidence as to the impression created by their conduct of the case is supplied by references to

them scattered through a series of letters written by one or other of the Commissioners to Cardinal Vaughan: 'Here our conferences are going on as usual. We had a long one this morning of more than two hours, and we are all well satisfied with the result. The opposition for the most part is not one which can be easily convinced, but we have fully stated our case, and our arguments go into the Acts, and we have full confidence that they will be appreciated when the case goes before the Holy Office. Our meetings take place now twice a week, and the intervals are taken up in preparing statements and replies. N. called upon us and stayed for nearly an hour discussing the several issues. He is very frank and genial, but one who will evidently do his utmost in the cause he has undertaken'. 'The Opposition are evidently bent on a *sub conditione* decision and are not of the kind open to conviction, so that all we can do is to put our arguments as effectively as we can, and stand firm in our voting. I hear on the other side that B. has said he is very well satisfied with what he has done, and that if the Archbishop of Canterbury* only knew how he had fought for him, he would give him a gold medal'! 'That the Opposition will leave nothing undone or untried is certain'. . . .

"As soon as the minutes of the discussions at each meeting of the Commission had been transcribed and put into order, they were taken to the Holy Father. Leo XIII very quickly saw the direction in which the weight of the evidence was tending. The growing certainty that Anglican Orders could not escape condemnation must have come almost as a disappointment to Pope Leo. He had so hoped that before he died he might see some step taken which would bring the Reunion of Christendom visibly nearer. . . .

"The Cardinals of the Holy Office, after a month's consideration of the evidence placed before them by the Pontifical Commission, assembled on July 16th, 1896. . . . No such Court had assembled in the Vatican for more than a hundred years. The importance of the occasion was marked by the unusually large attendance of Cardinals. Even the aged Cardinal Martel was carried into the Council-room in

*Archbishop Benson, Robert Hugh Benson's father, who refused to allow himself to be involved in the movement for Reunion, and has remarked: "I said that Portal had seen only one side of English Church life with Lord Halifax; and that the Pope could have no complete view of England before him".

his armchair. The decision was unanimous, and declared that Anglican Orders are absolutely invalid. From the Council of the Cardinals the case was passed to the Sovereign Pontiff. After a further interval of some weeks, the Bull *Apostolicae Curae* was published on September 13th, 1896. It confirmed the decision of the Holy Office, and condemned the Orders of the Church of England as certainly null and void. After referring to the decisions of Julius III, Paul IV and Clement XI, as conclusive as to the mind of the Church in the past, the Bull went on to consider anew in detail the question of the Anglican Ordinal. It was declared fatally defective both as to form and intention. In other words, the Pope decided that the English Reformers had succeeded in doing what they certainly intended to do — in compiling a form of Ordination from which the idea of sacrifice, of consecration, and the Sacerdotium should be wholly excluded. . . .”

The Mass (1405-10, from “Dives & Pauper”, printed by Wynkyn de Worde, 1496)

When the priest sayeth his Mass at the altar, commonly there is an image before him, and commonly it is a crucifix, stone or wood, or protrayed. For every Mass is a special remembrance of Christ’s passion, and therefore he hath before him a crucifix to enable him to have the more fresh remembrance, as he ought to, of Christ’s Passion. Before this image the priest says his Mass, and makes the highest prayers the holy Church can devise for salvation of the quick and dead. He holds up his hands, he bows, or else he kneels down, and all the worship he can do, he does. Moreover he offers up the highest sacrifice and the best offering that anyone can devise, that is Christ, God’s Son of Heaven, under form of bread and wine. All this worship does the priest at Mass before the image.

The sender of this quotation writes :

“This quotation ‘The Mass’, I have taken the liberty of turning into more or less modern English spelling. To have typed it as it is spelt would have taken me a long time, and probably I would have made many mistakes”.

Book Reviews

STUFF AND NONSENSE

Ministry : Traditions, Tensions, Transitions by William J. Bausch; Twenty-third Publications, Mystic, Connecticut, 1982; pp. 176; \$US 7.95.

This book, by an American parish priest, carries no imprimatur and it has an enthusiastic foreword by Anthony Padovano, who left the priesthood about ten years ago. Father Bausch, he says, "knows history well" and the book is the fruit of "impressive research".

The book is a danger to faith, because it puts forward a heretical view of ministry in the Church and could lead the uninformed reader astray because it has the appearance of being based on scholarly research.

At the Councils of Trent, Vatican I and Vatican II the Church has authoritatively stated her teaching on such matters as the divine origin of her essential structures, the Sacrament of Holy Orders, and the sacrificial character of the Holy Eucharist. In this book, the Council of Trent is mentioned only once and this is in a footnote on p. 153, where its teaching on the ministerial priesthood is dismissed as "hard to analyze". Vatican II is quoted here and there, mainly for its teaching on the priesthood of all believers, but there is no mention of the teaching of Vatican I and Vatican II on the divine origin of the papacy and the episcopate.

There is nothing to be surprised at in these startling omissions, in a book on ministry, because Fr. Bausch holds that the Church, if she wished, could do away with the papacy and the episcopate, and adopt a presbyterian form of government or even become wholly charismatic. To bolster up this thesis, he appeals, as the Protestant Reformers did, to what he can get from his reading of the New Testament and to items gleaned from the history of the early Church that seem to support his views. To catalogue all Fr.

Bausch's theological blunders and his misstatements on matters of fact would take more space than is available, so a few specimens must suffice to show the quality of his thinking and of his research.

It is the teaching of the Church, repeated most recently by Vatican II, that she has been from the first a hierarchical society, governed by the Apostles, and then by their successors, the bishops, to whom they handed on their authority. Fr. Bausch will have none of this. For him, apostolic succession consists merely in the handing on of the "deposit of faith" in a community that has been organized in a number of different ways. So he accepts the view of Hans Küng that the organization of the Church in Corinth was democratic. The Sacred Congregation for the Faith rejected Küng's view, but in Fr. Bausch's opinion, this rejection was automatic and it does not settle the issue.

The object of his second chapter, which is entitled "From Prophet to Presbyter to Priest", is to destroy faith in the teaching of the Church that Christ instituted the Holy Eucharist as a sacrifice to be offered in his name by priests ordained for that purpose.

Fr. Bausch maintains that at the Last Supper Christ did not act as a priest, that the Last Supper was not a sacrifice and that, in New Testament Christianity, there is an almost complete absence of cult.

In support of his thesis he misquotes the Epistle to the Hebrews, as if it is opposed to all cult, whereas it is simply making the point that the Old Testament cult is now obsolete.

He does not regard Holy Orders as a separate sacrament, considering it to be no more than an aspect of Baptism, and of course he rejects the teaching of the Church, repeated at Vatican II, that Holy Orders confers a special "character" on the one ordained. He denies that there is a fundamental difference between the offices of bishop and priest. Vatican II says there is, and the difference is already clear in the letters of St. Ignatius of Antioch, written about the year 110.

With an assortment of arguments, most of them worthless, Fr. Bausch endeavours to prove that in an emergency a layman can consecrate the Eucharist. This, he says, was the view of "some of the ancient Fathers". In fact, as Schillebeeckx admits, there is only one Father who held this view, and this was Tetullian, who put it forward a year or two before he left the Church to join the sect of the Montanists.

It is typical of Fr. Bausch's slapdash "scholarship" that he has St. Paul cured of his blindness by Ananias in Antioch, whereas it is clear from Acts 9 that this took place in Damascus. Similarly, he has St. Clement of Rome "butting in" to settle a dispute in Antioch, whereas the dispute was taking place in Corinth.

In another place, Fr. Bausch states that "ancient canons voided the ordination of anyone who was a free-floating president of the eucharist without a community". In fact there is *only one* such canon. It is canon 6 of the Council of Chalcedon, which was a disciplinary canon, and is usually interpreted as stating, not that such an ordination would be invalid, but that it would result in the permanent suspension of the person ordained. In fact we know of several cases, before the time of Chalcedon, where a person was ordained on the understanding that ordination would not involve the care of a community, and the validity of these ordinations was never challenged.

Fr. Bausch frequently takes, as already established, positions which he has not established at all, with such phrases as "We have seen", "We have already taken note". So we have the statement "Our survey has shown that there is no cultic priesthood in the New Testament", whereas it has shown nothing of the kind.

I have been told that in some places this book is being used as a kind of textbook in adult education courses. This is a pity, because Fr. Bausch puts his case very plausibly and few of those taking these courses would be able to detect the fallacies in his arguments. So some of those who were taking the course would be Catholics at the beginning of the course and Protestants at the end.

—G. H. Duggan, S.M.

SHORTS

For some years now — and increasingly of late — I have been forced to write to those who put questions to me through the post, that the number of letters I now get every day makes it quite impossible for me to answer their questions at length. I am always sorry that I have to do this, but there is nothing else I can do.

I should have said “was” rather than “is” just above because there *is* something I can do. I say this because I have to hand, as I write these lines, five of Michael Davies’ pamphlets, two or three of which are recent productions, the others reprints. All five are immensely useful for the information they contain, especially with regard to liturgical matters within the Church. I am not going to say any more except that, though published by the Angelus Press in the United States, they are obtainable in this country from Carmel of Plymouth, 1 Grenville Road, St. Judes, Plymouth and from The Holy Cross Catholic Bookshop, 4 Brownhill Road, London SE26 2EJ. Price will be given on inquiry; service from both bookshops I have always found excellent, and most cheerfully provided.

From Irish Messenger Publications (37 Lower Leeson St., Dublin) there come two pamphlets. *Right or Wrong?* (60p) is by Archbishop Macnamara of Dublin who is fearless in his approach to the truth and forthright in giving it out. He is rightly plain-spoken in the answers he gives in a series of self-imposed questions which he puts to himself and answers in this brisk pamphlet. Then, there is a short life of Edel Quinn by Father Robert Bradshaw. At £1 this is very good value indeed. Its subject, as so many know, was a quite wonderful person. There was nothing pretentious about her. She worked unflaggingly and was drawn by a splendidly self-sacrificial goal. She endured so much. Born in 1907, she laboured tirelessly for the last eight years of her life as Envoy of the Legion of Mary to East Africa, dying in Nairobi in Kenya on May 12th, 1944. She lies buried amongst missionary priests and sisters who laboured in Kenya and went to God before her. History may well show her as the greatest of them all. I stood by her grave in that cemetery where she is buried many years ago on my first trip to the country to whose people she gave the whole

of herself for God's sake. There was an air there of quiet peace.

Some time ago I remarked that Religious Instruction would soon come full circle. What I meant was that the need for teaching in school, say, what we used to call "Apologetics"—the straightforward doctrinal and moral teaching of the Church—would reassert itself in the end. The need for this reassertion would be recognised when the faith of so many students at supposedly Catholic schools and teacher-training colleges was at last seen by those in authority in the Church to be crumbling as a result of the neo-modernistic and semi-secularist versions of religion that were being inflicted on them. Now, it is not merely interesting but extremely encouraging to notice that what you might call apologetic-style catechisms and booklets are making their appearance once again. I have received during past weeks three excellent Catechisms which deserve a wide circulation, especially amongst parents, teachers and parish priests. I have commended before Canon Ripley's, *The St. Peter's Catechism of Catholic Doctrine*. I commend it again. It is obtainable from either of the Catholic booksellers mentioned already; also from the Publishers, Print Origination, Stephenson Way, Formby Industrial Estate, Merseyside L37 8EG, UK. The same applies to the Canon's well-known and incredibly useful—370 pages of his *This is the Faith*, available now in paper and hard-back editions; price on inquiry to the same publishers. Mgr. Michael Tynan's, *Catechism for Catholics*, is another most excellent and typically timely production which so many will find useful, especially those who are sick and tired of the humanistic nonsense which passes for religious instruction today in so many supposedly Catholic schools. It is published in Dublin by the Four Courts Press at £1.50. Sister Francis McAndrew's, *A Primary Catechism* (Firinne Publications, 15 Dalysfort Road, Galway, Ireland) is an excellent introduction to the Faith for the very young. The late Canon Drinkwater's, *The Fact of the Resurrection* (William Clowes Ltd., Newgate, Beccles, Suffolk, UK), is discursive, rightly enough in the context of what he had in mind, but admirably supportive of the central argument for the bodily Resurrection of Christ Our Lord in, say, the late Sir Arnold

Lunn's, *The Third Day*, which I have had the pleasure of reviewing a month or two back in *Christian Order*.

If you have read any of Sir Arnold's excellent books, you will want to meet the man. This pleasure you cannot have here on earth with Sir Arnold, for he went to God 12 years ago in 1974 at the ripe old age of 86. But you can learn a very considerable amount about him from *Sir Arnold Lunn, 1888-1974* which is printed and published as well (I imagine) by The Roundwood Press, Kineton, Warwickshire, UK. It is dedicated to his memory.

From India comes a booklet, which many will find extremely useful in these days when neo-Arianism (denial and/or writing down of Christ's Divinity) is infecting so many (particularly priests and religious) as it rampages through the Church. Its Author, Father Paul Van Wynsberghe, S.J. was very taken, during his theological studies fifty years ago, with a book called, *An Argument for the Divinity of Jesus Christ*. Recently, he searched around for this book, with the idea of republishing it. Unable to find a copy anywhere, he has published in ninety-nine pages what he calls "a new edition" of the original, based on a few of its chapters and notes of his own, which he copied out for his own use long ago. I am very happy he has done so. I think a great many readers will find this booklet an enormous help in these neo-Arian days in which we live. This booklet is obtainable through either of the Catholic bookshops already mentioned. It is published by St. Paul Publications, P.B. 9814, Bandra - Bombay 400 050, India.

Readers will find help too when confronted with what is currently known as the "population problem" in *The Deadly Neo-Colonialism*, which deals with population control in Bangladesh; what Father Paul Marx, O.S.B. calls "the exploitation of the poor by contraception — sterilization — abortion paid for by tax money, often against the law".

There is another booklet by another Marx that has come to me — the nasty one, rather than the nice one; Karl rather than Paul. Written by my old and good friend Deirdre Manifold and published by Firinne Publication which she founded and which she heads, this excellent book presents Karl Mark to the reader as he should be known

today. The language is plain-spoken, straightforward; in no way circumlocutory. For so many of us, exactly what the doctor ordered. This booklet deserves a wide circulation. Published also by Firinne Publications is *Wife or Mistress? That is the Question*. Whichever way the referendum on divorce goes in the Republic of Ireland (these lines were written a few days beforehand), this booklet of 69 pages will prove of abiding utility to Catholics everywhere. Its subject - matter saw life originally in the form of a submission to the Minister of Justice by the Irish Family League on October 22nd, 1985.

It was a pleasure to have from Father Guy Brinkworth, S.J. a further booklet written by himself in his Personal Renewal Series. Titled *The Divine King's Challenge*, it will bring to many the strength and courage to persevere which we all need so much in these difficult and dark days. Obtainable from the Convent, Fishguard, Dyfed, Wales, this excellent booklet is obtainable through the two Catholic bookshops already mentioned above.

— Paul Crane, S.J.

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